

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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THEOLOGY.

First and Second Fruits to Be Gathered.

One of the classifications of the Koreshan Unity is that which embraces the two general orders of the kingdom of righteousness,—the virginal and the marital. The virginal order is an attainment to be reached through the application of the principles of chastity and celibacy, through the restraints of which the processes of overcoming the lusts of the flesh are operative. The virginal order comprises a new genus, in which the two sex elements and forms are united and become one. By this, we mean that the two forms now denominated persons, blend in a new created unity and become one individual (undivided) person. This new genus or race of men will be the sons of God, male and female,—like Jesus,—each person being the bride and the bridegroom. The celibate state, in which males and females are separated, is but a preparatory and transitional condition, and does not constitute the perfect life toward which the desire to overcome leads the genuine seeker after the righteousness of God. The perfect attainment—the genuine life of the sons of God—is that in which, "when he appears, we shall be like him."

Jesus was the firstfruits of the virginal (biune) new order; he was male and female, bride and bridegroom, the married one, the express image of the person of God, who is male and female in one life, that life having been wrought in Jesus, the Christ of God and Saviour of men, for God was in

him. When the fruits of the perfect sonship are matured and do appear, that is, when the sons of the resurrection proceed from the now corruptible existence, neither males nor females will be known, for both these forms will have disappeared, and the product of their blending and unity will constitute the new genus which has been denominated the order of Melchizedek. It is to this end that the passions are restrained, through the willing adoption of the chaste and celibate state. When this Christhood or sonship is manifest, all those conditions essential to the insurance of classification and order in the substructure of society will obtain; nor can an absolutely normal condition of the marital order of life be reached till the manifest resurrection (creation) of the higher order. However, steps may be taken to direct society, and to some extent reduce it to order as an intermediate and preparatory effort. It is in the order of Providence to perpetuate the race of the divided form, through the laws of propagation belonging to that order, but this does not, neither can it, militate against the application of the principles which have ever operated and forever will obtain in the sphere of natural propagative life.

We are repeatedly asked: "Would not the universal application of the principle of celibacy annihilate the race?" We answer: "Yes; but such an application was never designed, nor is it understood within the scope of a true interpretation of the Koreshan doctrine." There is no system so broad as that of Koreshanity. "Of every tree of the garden thou mayest freely eat." One tree only is forbidden, and that only to such as have grown beyond the necessity for its use. God is about to bring forth his sons—the firstfruits of the tree of life. They are such, because they originally partook of the tree of the knowledge of good and evil, and by so doing fulfilled the commitment: "It is appointed unto man once to die." It was God's own, and he employed the Devil, whom he had made to accomplish his (God's) work of preparing the world for its redemption, without which—through regeneration—mankind could have no conception of the contrast of good and evil, and hence, having no powers of discrimination, could not distinguish one from the other, and therefore could not perform the good.

When the tree of life is ready to yield her fruit, the angel of death will go forth to kill the old man. He will do this with the sword of the spirit, for, says the Lord, The wicked is my sword. God cannot kill except through the instrumentality of the wicked, therefore he says, through his appointed mouthpiece, "I form the light, and create darkness. I make peace, and create evil: I the Lord do all these things." Through his present mouthpiece He says: "I do this through my voluntary and involuntary powers. I create the good voluntarily, but the evil comes as a concomitant of

the good, through the office of my involuntary creative possibilities. Thus I work, creating and destroying whom I will. When I have created the evil ones through my involuntary power, I give them the fruit of the tree of the knowledge of good and evil, through the office of the tempter whom I have created by my involuntary power and placed in the garden to perform my work of destruction."

There is to come a true marital order, which, when manifest, will be under divine jurisdiction and direction. It is a part of the province of the Koreshan System, in the hand of the Almighty God, to reduce to order the present propagative hells, and to restore to a normal state the marital relation. This will be accomplished on a line parallel with the gathering of the firstfruits, the virginal and immaculate ones—the sons of the Eternal.

"There Is No Savior But Jehovah."

Peter, the apostle, preaching Jesus Christ, of whom he spoke as "a man approved of God among you," said further of him: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name given under heaven among men, whereby we must be saved." Jesus of Nazareth was, therefore, the saving name or personality of Deity—even Jehovah. He was the son or product of God, who is love in perfected humanity. As such he was the seed for the reproduction of the divine in that humanity which should come as the fruitage of another age or dispensation. A seed of any production in any domain of life is the son or outcome of that domain, and is also the father or power of reproduction for that kind of life. This son or seed is the door or passage way for the perfected life of one cycle into another. The seed, in yielding up its life that it may fulfil its destiny of becoming the age-lasting father of the age to come, is made manifest in his begetting power, that re-generation or re-production may also follow in due season of harvest time. While the spirits of one age are born into the spiritual conditions of another, their inheritance of the flesh can only be obtained from the reproduction of its seed at the end of its age or cycle of development.

Paul clearly understood the law of the resurrection, which is the simple law of reproduction from the seed. His living, stimulating hope was firmly founded on this law. The prophets of old had declared that the promised seed of Abraham—the desire of all nations—should come in due season. The progressive spirits of the Jewish age longed for the perfection of Deity or love (known to them as the law minus the power of its fulfilment) to become manifest in humanity. Their most sacred name of Deity was, therefore, Jehovah, God incarnate. So sacred was this name regarded by devout souls that they dared not speak it. As the divine love or holy aspirations of the nations began their focalization, through the influence of the spirit of prophecy,—first toward one nation, and then in one tribe or family—the Holy Spirit drew, by the law of attraction, the spirits or intelligent human entities into fewer and fewer channels of transmission. At last their infoldment culminated in the seed of the Virgin Mary, which unfolded and came forth to the world as the immaculate personality, Jesus, who—as the

perfected seed of the divine human race—was vivified or anointed by the descending Spirit of the Father in John the Baptist. From that hour Jesus stood forth, according to Paul's statement, as given by the Spirit, as "the fulness of the Godhead bodily." He was, therefore, the infolded new heavens and earth, the involved resurrection in the flesh of the spirits of the past, and their crown of life. He was the origin of the harvest of his flesh for the age or world to come.

As this culmination of the focalization of wisdom in love took place in him, the Holy Spirit or divine life of the past ages withdrew from the old Jewish church and state. They then formed a worn-out garment, an old and useless bottle. The great mass of the humanity then forming it became a desolate house,—in darkness, through lack of love for the light they had transmitted while yet in ignorance of the true nature of God's law and its application. This Light of love saw their ignorance, and while in the death agonies caused by their rejection of him cried, "Father, forgive them for they know not what they do!" Love is the saving power of the universe, never failing to find means to its ends. By its wisdom, channels of transmission are always prepared for the reception of its life-giving Spirit. Jesus found a waiting remnant of God's people to be the recipients of his life and his messengers to a waiting world. The Spirit they received was that of the Jehovistic or saving life of God; it conjoined them to him and constituted them members of the Christ or Abrahamic seed, which was to have the divine human earth as an inheritance. This new earth or new humanity was to be created from the soil of the lost and vitiated house of Israel which had become *Lo Ammi*, lost because of its ethnic infiltration with the Gentiles by whom it was so fully absorbed that it lost its identity as Israel and was without the mark of circumcision. Its salvation became entirely dependent on its receptivity to the Spirit of the high priest of circumcision, who alone had the right of inheritance. He alone of all Israel had appropriated the spirit of circumcision, and had utilized for the end of being, the fulfilment of the law of God in humanity for the perpetuity of God or divine love in humanity.

Lost Israel proved receptive to the striving, progressive spirit of Judah in Jesus, being begotten by it to a lively hope that in a resurrection or harvest time to come they should inherit the life of God in the flesh. To understand these things one must get wisdom from the chosen Messenger of the Covenant, foretold by the prophet Malachi. In him the spiritual power of Jesus has come to be the fulness of the Gentile church, the infoldment of the spirits of wisdom and understanding which it has generated and focalized unwittingly in him. He, therefore, has come to be a light unto the Gentiles who would be sanctified by the ultimates of truth ingathered as wheat into an appointed barn or storehouse. Thousands of Gentile Christians are ignorantly seeking this focalization of truth. The Shepherd, the stone of Israel from Joseph, is as much a stone of stumbling and rock of offense to the Gentile carnality of lost Israel as was the all-glorious Jehovah to the carnal Jew. Nevertheless, there is a remnant to be saved, to bless all the families of the earth and fill it with joy and thanksgiving. There is no eternal life—no salvation—without a knowledge of the one

only and true God. He can be known only as the origin and destiny of man in his Son, his outshining as Jehovah, the Seed and Savior of men. Today he is in the secret place of the Most High, and they who would find him must seek for him by the light of the law of the resurrection. This he taught the world to come while yet in the flesh, and again and again by the power of his indwelling spirit in prophets and apostles. He also teaches it from age to age by the testimony of the whole universe, which declares that seed-time and harvest shall not fail, and that the earth abideth forever. God comes in the seed of his divine humanity, and he comes again with it in the harvest in the infoldment and unfoldment of the progressive and retrogressive forms of his projected and reflected life. He infolds in his own appointed personalities, and he unfolds in a great multitude ranking before him from His own solar sphere to the darkest circumference, absorbing his rays to reflect again to him his own returning life and light.

Never forget for a moment that Jehovah, the seed, was an organized material body, a unity of God and his temple. In its harvest amplitude it must be an organized unity of purified spirits, templed in the fruitage or harvest of his flesh. The harvest body must, like the seed, have a head with the fulness of the spirit of the seed descending to claim his every member. The spirit must be fatherhood and motherhood of all future being, even wisdom and love in unity. It must sit enthroned in every member, and be the life and light of the whole temple, so that the children of men, in the ages to come, may walk in the light as children of God. The harvest of this age is that of the culminating cycle of all the cycles of the great cycle of Mazzaroth, and the wisdom which must be revealed is that of the Alpha and Omega, wisdom to put off the corruptible—the product of the sins of the world which Jesus took upon himself—and wisdom to clothe himself and every member of his body with incorruption, and power to crown life with the crown of immortality which fadeth not away, even the life of the divine spiritual in the natural, the life of God in man, ascending and descending for the eternal perpetuity of one who is all in all.

"Lo, here is wisdom, here is understanding." The Shepherd with the rod of Judah—the spirit of Jesus, the power of God unto salvation—is the Shepherd, the stone of Israel from Joseph. We find him in Cyrus, the fulness of the Gentiles, in the new world at the dawning of the new age. He is the ingatherer of the harvest of the Christian era, and will become the sower of the seed for an age yet to come. The land—as typified by the land of Canaan—is none other than America; the organo-vital earth or body for God's inheritance and transformation is the prepared Gentile humanity which attains the teachable spirit of a little child. God will make all things new; he will make the wisdom of their wise, foolishness unto them. The modern church must see itself as the man of sin revealed,—those in it who have eyes to see themselves and it by the light of the science of the law, as brought by God's Messenger. In the Babylon of the general disintegration, every soul having ears to hear must hear itself condemned by the letter of the law to newness of life according to the law, and that which they have called righteousness in the lusts of the flesh condemned as

filthy rags—fit only to be burned. This is humiliating, but it creates the sacrifice acceptable to God, even a broken and contrite heart. It creates a teachable spirit, the sense of need or poverty of spirit which is blessed, the mourning that is comforted, the meekness that inherits the earth, the mercifulness that obtains mercy, the purity of heart that sees God in man and keeps him from defiling God's dwelling-place, and the peace-making spirit that will give them the name of children of God.

The Messenger who is to restore all things is the Elijah of our age. The power of this name is the power to give us the double spirit, wisdom married to love, zeal with knowledge, the power to overcome and sit in the throne which Jehovah promised to the Son of man, even the throne of his glory. All this wonderful truth seems—to our minds of the sensual flesh—almost too good to be true. The brilliant light of present truth is dazzling to the eyes of a leper who knows himself unclean. The very leprosy of sin is the egotistical self-righteousness of the last state of sinful man. In this state he can hardly believe that God's love in Jesus was great enough to take on itself the sins of the world by condescending to our low estate, so low that we could find him in the least of his brethren, and so hateful in their sight that they would cast him into a pit for destruction. So egotistical are they that they have need of nothing outside of themselves. Messengers—no matter how heavenly their messages or how marked by the law and the prophets their credentials—are unwelcome visitors if they come from the lowly, in humble garb. The egotistical man is the self-worshiper, the self-righteous. He denies God in humanity; fears that he may suddenly come to his temple and send a swift witness—even the eternal law of God—against the whited sepulcher filled with rottenness and dead men's bones. Doctrines without life, faith without works, sins committed that grace may abound—dead men's bones are these, whited sepulchers of a spurious Christianity. The law fulfilled was the Christianity of the Lord Jesus Christ. The law restored to be the delight of men, fulfilling it by the power of love to God, will be the foundation of the temple of the future, in whose holy of holies shall dwell the Lord in his Glory.

Just before dawn the darkness deepens; the earth is without form and void; the Spirit is moving upon the waters. Chaos is disturbed; the fires of hell burn deeper; envy, hatred, malice, and all uncharitableness cry out against the Spirit of truth who alone has power to bring order out of chaos, and create new heavens and a new earth wherein shall dwell righteousness. In chaos every man's hand is against every other man, and the offerings and vain oblations of men in the strife of greed for gold are an abomination in the light of God, the law of love. The proud plutocrat stalks the land oppressing the hireling in his wages, by usury robbing the widow and the orphan of their pittance, and denying the freed man his citizenship. He causes millions of broad acres to lie untilled, while the multitudes wander landless and hungry; he thus robs God of his own, for the earth is the Lord's and the fulness thereof. All that is God's is the lawful inheritance of his people. "Vengeance is mine and I will repay, saith the Lord." The vengeance of the Lord is his mercy to the just and the unjust, for He sendeth his rain

on both. He will arise in his people as the wrath of the lamb—the wrath of divine love. He rises as a strong man out of sleep. He will claim his own and give it to whomsoever he will. His day is at hand. "For behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."

The God of Israel, the Spirit of Jehovah, Jesus, translated to his kingdom of humanity, shines today out of the clouds of its darkness. Dark as it is, He is rapidly preparing a place for the revelation of his glory. We who know him as he is await his revelation in flaming and consuming fire, to dispel our darkness and consume our wickedness, for we are that wicked one to be revealed, even the great fallen man of sin to be revealed, for we all like sheep have gone astray. We turned from the eternal law of God with hatred of its demands as exemplified by Jesus. We have turned every one to his own way. We have not loved God supremely, nor our neighbor as ourselves. This world is reserved unto fire. Lord, send the fire; may it consume every spirit of wickedness in us, and leave us thy saints, thy inheritance to be changed from glory unto glory, even the Glory of the ages to come.—*Bertha S. Boomer.*

Song of the White Horse Army.

Our hearts have felt the healing of the presence of the Lord;
He has delved for us in darkness where the gold of life is stored,
He has loosed the fateful power of his mighty Flaming Sword,—
His truth is marching on.

By the truth His lips have uttered shall the nations be made free;
In the love we show to others our devotion he may see—
"What thou doest to My least ones, that thou doest unto Me";
And judgment marches on.

"He who hears my gospel gladly, to my kingdom shall belong;
Though his face be dark as Egypt, he may sing the saving song
That shall win for him the Sonship, as the ages roll along,
For God still marches on."

Through the chaste flesh of the Mother shall the Sons of God be born,
And the Christ flesh by the righteous as a garment shall be worn,
When the triumph of the Master ushers in the Easter Morn,
And creation's work is done.

CHORUS: Glory! glory! hallelujah!
Glory! glory! etc.

Ella M. Castle.

People are always talking of perseverance, and courage, and fortitude; but patience is the finest and worthiest part of fortitude,—and the rarest, too. Patience lies at the root of all pleasures, as well as of all powers. Hope herself ceases to be happiness when impatience companions her.—*Ruskin.*

Self will ever come to life in the slaying of self; but there is ever something deeper and stronger than it, which will emerge at last from the unknown abysses of the soul.—*Geo. MacDonald.*

SOCIOLOGY.

Masculine and Feminine Elements of Government.

In the writings of Elizabeth Barrett Browning, the great woman poet of the century, we find her at her best dealing with classes as wholes, rather than with individuals. In her "Cry of the Children", she presents an intensely moving picture without specifying one single instance of special suffering,—

"They are leaning their young heads against their mothers,
And that cannot stop their tears."

Tennyson or Browning or Wordsworth would have singled out some one child and made a figure of him, ignoring the many that suffered with him.

This illustrates the tendencies of the two minds—male and female. The woman realizes the suffering of the class; the man realizes that of the special case. Man, as a rule, is oblivious to the conditions obtaining among the masses about him, except as his attention is directed to some special instance of suffering. The woman would save all; the man would save one, and lose sight of the rest. The scientific reason for these converse attitudes of mind is clear. Anatomically considered, the male and female brains are alike; yet they preside over bodies performing totally unlike functions. This is because they are differently polated, the male brain being positively polated in the fibre, the female brain positively polated in the cell. The male brain tends to break up into millions of segments and diffuse its forces in the sperm cells of reproduction, while the female brain tends to converge its outflowing forces to the one germ cell—the unique ovum. The tendency of the male brain is segregative—that of the female brain, aggregative. All the reproductive effort of the female is saved in the germ, while only the most vital sperm cell is saved. That one sperm may reach the goal, millions must be destroyed.

This law makes clear the principles underlying the systems of the world. The controlling influence is masculine, and the tendency of the male mind being segregative, any system formulated and controlled by masculine dominance must be a segregative system, as the competitive system certainly is. Its motto is, "Every one for himself, and the Devil take the hindmost." The strongest pushes his way to the front, regardless of the many weaker who are forced to the wall. Under present conditions, each man's selfish interest is opposed to the selfish interests of all other men. That one may be luxurious, many must be miserable. That one may be a millionaire, many must be paupers. That one may live in idleness, many must drudge from morning till night, through all the days and years of life. The strife is for individual power, and the success of one means the failure of all other competitors; consequently, each man's hand is against all other men, and all men's hands are against him. This strife grows more and more keen as the years go on, for no man is as powerful as he would be while there is even one other equally powerful. So the trend is more and more toward individualism, (the word is used in its accepted sense,) notwithstanding Tennyson—"And the individual withers, and the world is more and more." That prophecy is not yet fulfilled.

The centrifugal force of the masculine mind tends to make the idea of centralism less and less prominent in the systems masculinely dominated, and, as a consequence, all existing systems, because lacking the centripetal force which can be introduced only by the introduction of the feminine element, are going to pieces.

We do not advocate a system of feminine dominance to take the place of the present system. That would be equally pernicious. Neither sperm nor germ alone can create, creation progressing from the union of the two. It is the germ in which is the sperm of reproduction that creates, and a system to be integral must be of itself perpetually recreative. There can be no integralism, no completeness, in a system which does not include both the masculine and feminine elements of government. The woman, in that she deals with wholes, with universals, is the one to organize, to order. The man, in that he deals with parts, with particulars, is the one to execute. In the government of the future, this complementary relationship will be a recognized factor. Male and female cannot be equal, in the sense of being alike, in the performance of the functions of government, any more than they are alike in the performance of the functions of reproduction.

This law must be recognized by the advocates of equal rights before any real success can be assured. Let men once comprehend the law underlying the demand of women for a voice in government, and they will gladly yield her rightful place. The conviction that the competitive system is founded upon a false basis is daily growing stronger in the minds of thoughtful persons; but all efforts, hitherto, to found a commune have been failures, simply because the laws of organic unity have not been considered. The commune founded upon these laws will be a triumphant success, demonstrating to the world the perfect system.—*Ella M. Castle.*

PRESENT INDICATIONS.—The closing years of this century reveal a wonderful, seething condition of the whole Western world. This is the era of the awakening of the masses. The proletariat is developing the thought of equal rights, industrially as well as politically, and the ethical life of the world is taking on greater strength. Tradition, and authority that comes by reason of antiquity, are rapidly losing their hold upon the minds of the masses, and an intellectual and moral independence is beginning to assert itself. It is this germinating process of the ethical element in human life, yet unrecognized and held back by the controlling forces of society, that causes the present fomenting condition.

Social and industrial equity must come in the evolution of human events. No power in the universe can prevent it. An idea which is a germ truth, is as everlasting as the stars, and as certain to operate as gravitation. Looking over the globe at the present time, and taking into account the universal effort of man to realize a deeper, richer life for himself, the outlook—though the present and near future may be rent by the storm of a first painful effort—is most assuring to the serious student of human affairs. Behold the nations of the Western hemisphere! There is not one among them all but is convulsed with the social problem. Discontent has seized, with the fatality of an epidemic, the very foundation stratum of society, and the social atmosphere will never be cleared until the old has passed away in the enthronement of the new.—*Progressive Age.*

SPIRITUALISM.

"Spirits of Devils Working Miracles."

(CONTINUED from Vol. VI., No. 26.)

"But the majority of Spiritualists, in viewing the matter, consider that the whole subject is beyond the realm of exact science, and within the realm of revealed or intuitional knowledge. * * * It has opened a royal or inner way to knowledge for many who are its chosen instruments. * * * Invisible hands have rekindled the fires upon the altars of inspiration that had long been desolate, * * * its altars the human spirit, its temples living souls. * * * The well-springs of eternal life are hers, and she bids mortals drink fearlessly at their living fountains. * * * The 'bread of life' is hers, and she bids all spirits partake freely from the all-bounteous store. * * * Seers and prophets, inspired anew, reveal again the forever old, forever new, immortal theme. * * * The whole world, touched, awakened, thrilled, is aroused from the lethargy of material propositions and dogmatic assertions, from charnel-houses of the senses, the tombs of death and despair, from sepulchers wherein their hope and faith and highest love were well-nigh buried, and turns toward this new day dawn, saying: 'Is not this the light that lighteth every man that cometh into the world?'"—*From the address of Mrs. L. V. Richmond, appointed to represent the Spiritualists in the World's Congress of Religions.*

"And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men. And he deceiveth them that dwell in the earth by the means of those miracles which he had power to do in the sight of the beast." "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty." John, in Revelation, saw (in the end, which is now, of the Christian age) one "clothed in a vesture dipped in blood: and his name is called The Word of God. And the armies which are in heaven follow him upon white horses" (such as have a purified understanding of the Word), "clothed in fine linen, white and clean" (Christ's human nature). "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh written, KING OF KINGS AND LORD OF LORDS." "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image."

In every case where John, when he "was in the spirit on the Lord's day" and saw the events which are now taking place in the end of the Christian age, saw miracles wrought, they were wrought by evil spirits and "spirits of devils" (*daimonia*) for the purpose of deceiving men. This is not the time of true revelations and of inspiration (except of devils, *daimonia*,) but of science, which is knowledge. When we are told that a professed new system of truth is not scientific, or capable of scientific explanation, we may know of a surety whence it comes and that, as a system, it is not true. The beloved disciple says: "Beloved, believe not every

spirit, but try the spirits whether they are of God: because many false prophets have gone out into the world. Hereby know we the Spirit of God: every spirit that confesseth that Jesus Christ" (Savior, anointed) "has come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even already now is in the world." Whatever denies that Christ is what he claims to be, the only Savior of the world, is antichrist. Tried by the test which John gives, every form and phase of modern Spiritualism is antichrist. Take a few examples of the denial of the claims of Christ—and hence of Christ himself—from the national representative of Spiritualism from whom I have quoted. Jesus said, "I am the way, the truth, and the life"—eternal life. The above writer says of Spiritualism: "The well-springs of eternal life are hers, and she bids mortals drink freely at their living fountains." Jesus said, I am the "bread of life; except ye eat this bread ye have no life in you." She says of Spiritualism, "The bread of life is hers," and she bids all spirits partake freely from the bounteous store. Jesus said, "I am the light of the world"; again she says of Spiritualism, "Is not this the light that lighteth every man that cometh into the world?" If, then, she correctly represents Spiritualism, (and I believe she does) it must be one of the chief antichrists of this time.

But the greatest boast of Spiritualism, both as set forth by the writer from whom I have quoted, and by others, is that, whereas Paul says, "But is now made manifest by the appearing of our Savior, Jesus Christ, who hath abolished death, and brought life and immortality to light in the gospel," immortality is the gift of Spiritualism to men; or as this writer has it, "The well-springs of eternal life are hers." Admitting all the facts as to the communications between the natural and spiritual world to be just as Spiritualists claim them to be, they all do not furnish one iota of proof that eternal life—and by this they mean unending life in the spiritual spheres from which communications now come—is a possibility. No one of such spirits even knows what or where the spiritual world is, or how long his present existence and surroundings will continue to be the same as they are now. So that, admitting that his present existence and surroundings are as he sees and communicates them to mortals, he does not, cannot know that they will endure thus forever. The fact is that his body died because the spirit that created it—being from beneath, as Jesus declared that all the men of his time, and the same is true of all men of today, were, from their father the Devil, *diabolos*, the imperfect, sinful, dying humanity—was an imperfect, sinful, dying spirit; and after death, is not, as Mrs. Richmond declares, "an immortal entity, forever *en rapport* with the eternal Infinite Good, continuously seeking and receiving evidences of the loving All-presence," but a dying spirit, destined, after running a course in the spirit world, to die in that world and be born again as an infant in the natural world, without consciousness of a previous existence.

The life that Jesus lived and the death that he died, not on the cross of wood which was only a type of his real death, but as the divine seed, sown by the Holy Ghost in the dying humanity, will in the harvest of that seed-sowing make it

possible for a new race of men to be born at once in earth. These beings (men-women) will have overcome death in their bodies, souls, and spirits; each will be, in every deed, "an immortal entity, forever *en rapport* with the eternal Infinite Good, continuously seeking and receiving evidences of the loving All-presence." For these, Jesus will, in reality, have brought "life and immortality to light," and now to full realization, "in the gospel," and they will, according to his promise, have sat down in Jesus' throne—knowledge, hence power, God's power—as he sat down in his Father's throne; but all others will remain, as now, in death, either in the spiritual or the natural world.

But so called Spiritualists do not constitute all, nor even the majority, of the antichrists of the present. Jesus said to the Jews: "There is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me." And the Jews said of him, "But we be Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not whence he is." Scribes, Pharisees, chief priests, and all, they cried with one accord for his blood to be upon their heads and the heads of their children.

When Jesus comes again "to his own," according to his promise, having the new name of God, as the prophet declares he will have, nothing is more certain than, that as nineteen hundred years ago, "his own" will not receive him, as they did not them. The reason of such denial of him John plainly heard in Revelation, when he heard the angel cry, "Babylon the Great" (the apostate and broken down church of the Christian age) "is fallen, is fallen, and is become the habitation of devils" (*daimonia*), "and the hold" (Greek, guarded place) "of every foul" (unclean) "spirit, and a cage" (same Greek word as above) of every unclean and hateful bird." As the typical apple tree, having ceased to bear its nourishing fruit, life having gone out of it, becomes the breeding place and habitation of foul and noxious vermin, so God's institutions, after they have fully answered the purpose for which he gave them being, the true life and spirit having gone out of them, become the home of unclean and mercenary devils in the men they inhabit and control; these devils resort to them for credit and support which they are still able to give, even in the greater measure than when they were the places of God's habitation, and store-houses whence were distributed God's most precious gifts to men. A vast and powerful army of highly educated and powerful men draw directly from them vast sums as teachers and preachers, to obtain which every virtue must be taxed and every vice laid under tribute. Not only are all these, as the Bible declares, habitations of devils (*daimonia*), hence antichrist, but what are called the learned professions and institutions of learning of every kind, that fit one class of men to prey upon another; even those who profess to heal diseases in the name and by the power of Christ fall in the same category, since it is perfectly certain that they do not, and will not, do as those of whom Jesus spake when in earth, of whom he said, "For there is no man which shall do a miracle in my name, that can lightly speak evil of me."

There is, in this age of shams and lying pretense and fraud and adultery and poverty and distress, in the midst of shameless luxury and vice and crime, need as never before to

ponder the words of Jesus when he rebuked even the disciples who followed him, saying to them: "Ye know not of what spirit ye are." The devils (*diabolo*i and *daimonia*) were urging them to action and they knew it not. But the man of the church thinks that he has the guidance of the Holy Ghost. Herein lies his great mistake. "But this spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." In the Greek there is no equivalent for the word *given*. The passage is: The Holy Ghost was not yet, did not yet exist as the divine seed to be appropriated by men. Neither does it exist now. Being the divine seed, when it came and was sown in the good ground,—receptive human hearts,—like other seed it had to die in order to be reproduced and to elevate those who received it. That it did die, history abundantly testifies in the fact that the new, benevolent spirit that animated the early Christians (of whom the record is, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need,") has long since died out, leaving in its stead the cruel and devilish selfishness of the competitive system.

As his parting words to his disciples before his translation, Jesus said: "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick and they shall recover." The record is that all that believed had this new benevolent spirit, the Holy Ghost, the evidences of which were the "signs which followed"; lacking all of which, the professed Christians of the present think they have the Holy Ghost. Impossible! They have, indeed, a powerful ghost, but it bears no marks of a holy ghost, much less of the Holy Ghost. With the Methodists it is a Methodist ghost; with the Baptists it is a Baptist ghost; with the Catholics it is a Catholic ghost, and so on to the end of the long list of schisms into which what claims to be the body of Christ—which, as the Bible declares, has no schism in it—is split up.

In the judgment of charity, only cunning and conscienceless devils can so deceive and blind the minds of men of ordinary goodness and intelligence as to cause them to believe that an all-knowing and benevolent God looks with any degree of allowance upon the well-nigh universal spirit of greed, deception, and selfishness that so characterizes everything of the present. This is the time of which God has said, by the mouth of John, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God, day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that his time is short."—*O. F. L.*

He that will be nothing but a doer of his work is sure of his manhood.—*Geo. MacDonald.*

Sincerity and Truth Before all Things.

Conscientiousness is an all important factor of the human mind, since it regulates the actions, confining them within the wholesome boundaries of right. There is no spirit actuating the heart that deserves greater culture and more proper exercise than sincerity; it is the power that impels us to do to others as we would they should do unto us. Conscientiousness is the parent of sincerity and truth, which binds humanity together in chains that grow stronger and stronger with continued use. Mere flimsy pretense of feeling cannot hold human beings together, neither can it bind us to God, for "the hypocrite's hope shall perish." There must be a fixed moral principle working within the soul, that recognizes the worth of the object of attraction, inspiring the unfeigned, fervent, and reciprocal love, making the bond permanent.

When souls are in true fellowship they blend together, becoming as one spirit; this is religion in its fairest, most perfect development in earth. It is thus God would bind us to himself: if we love him in sincerity and truth, how can diversity of purpose force us apart? How can fickleness of mind on our part make us weary of his presence? How can persecution, trial, or tribulation make us forsake him? They that love God sincerely are united, because their hearts meet in him as in one center. If this love is pure in its cause, it will be pure in its effect and exercise, for those possessing such love desire above all things to manifest it by a mutual helping of one another, that each may further the other in the way to the full enjoyment of God. This is truly the love of a pure, sincere heart, that both begins and ends in God. Destiny oftentimes separates widely souls that have banded together, but the spirit of concord remains in each; they preserve a loving allegiance, and at the appointed hour they will be re-united.

Insincerity is a fatal parasite that destroys the germ of true esteem, even self-esteem, for no one who plays the part of a traitor or a low, designing hypocrite—by practices of any form of deceit toward others, laying underground schemes to effect the downfall of a fellow traveler over the rough pathway of life, that he may make a bridge over which to pass safely into either public or private favor, leaving his hapless victim in the lurch—can have a grain of respect for his own miserable self. A reputation built up out of the ruins of another—whom the builder has traduced, condemned, torn down, in order to attain his own selfish aim—is too contemptible for consideration, too frail to stand. The very material gained for such a purpose will fail to support such a superstructure, and the traducer will lie low in the shame that must, in God's own time, attend his confession. If we would but consider that an insincere nature is not entirely formed in a day, but is built up almost unconsciously by paltry deceit, little words of slander, slight insinuations by word or act, unjust suspicions, covert jealousies, and bitter envies, we would shun these characteristics as we would the evil one if he came in our midst.

The hope of the world for deliverance from the hypocrite is not alone in that we shun all that leads to such a life, overcoming every tendency of thought that would pervert the heart, but that the Lord seeth the heart, and will bring all such into judgment when not only the deeds but the purposes of the

heart will be exposed. "The hypocrite's hope shall perish," for with the wicked he "walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers. Frowardness is in his heart; he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. These six things doth the Lord hate: yea, seven are an abomination unto him. A proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imagination, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." The mighty in their own conceit must fall; but the humble, sincere heart will meet [with approbation, not sought, not purchased, not won by strife or deceit, but *deserved* because the Lord has blessed the poor in spirit, and has promised that such shall inherit his kingdom and his throne. A single good, trusty, humble friend is worth an army of those whose faces are wreathed in sickly smiles, behind which a discerning eye sees treachery lurking but to betray.

There are people, however, in whom sincerity is as radical an element as the blood that courses through their veins. Such are full of magnetic energy, impelling them to every noble endeavor; their loyalty is plainly written on their faces, and rests as a halo upon their brows. To destroy their integrity of purpose would be to destroy their souls. Day by day their characters develop into higher and finer shades of beauty. Exalted powers of moral action impart new graces and add brightness to their pathway. Even the skeptic not only looks on in admiration, but is compelled to acknowledge that there may possibly be a shadow of truth in a religion that enables at least a few of its votaries to practice what they profess; that the kingdom of heaven may yet be found in humanity. Skeptics are usually made so by having a concept of what a man should be; finding no one that reaches the standard, and being too weak to attain to the required perfection of life themselves, they judge all mankind alike—themselves included—and deem creation a failure.

It is often said that it is impossible to live in this world without practicing deceit. Society demands it; politeness requires it; for did we always treat people as we feel we would make bitter enemies on every side. People have become quite accustomed to the sycophant's smile, listening with delight to his words so full of guile as he deceitfully combines contrarities. The world is full of fools who are the prey of servile, fawning, cringing parasites that flatter but to gain favor of Folly. Policy thus rules human conduct, and custom establishes its throne.

If each one would watch his own life a little closer and see less of the imaginary treachery in others, the world would be better and there would be more hope for the attainment of the divine condition, a greater chance for the laying of the foundation of the kingdom of righteousness. The only remedy known whereby the deplorable condition of the human heart, filled with deceit, can be regulated, is found in the golden rule: "Do unto others as ye would that others should do unto you."

It is true that "evil men and seducers wax worse and worse, deceiving and being deceived." They deceive themselves as well as others, and are being deceived. This class of

people will continue yet for a season. We will consider the question from a higher standpoint, not speaking to such as question the motives of those aspiring to a higher life. With such, deceit or insincerity should not be practiced. We cannot reach truth by dealing in falsehood, we cannot attain good by experimenting with evil, any more than we can make good rulers and law-makers out of culprits and law-breakers. We cannot build up our own life on the unsafe foundation of spiritual revelation. It must be founded on the rock of truth. The purification of our life must be first considered. Deeds, works, toil, must first begin in the outward life, for a pure spirit will not remain in an impure body. Prepare the temple, sweep and garnish the home of the spirit, cleanse the sanctuary, that the Holy One—finding us working out our own salvation—may find a place to work in us to prepare us for his abiding place.

The deceitful man sells his soul to gain praise of men, winning it by the subtle charm of flattery; but he that walketh uprightly, with a firm purpose to do right, cares not for the praise or approbation of man, but doeth all things as in the immediate presence of God, shunning deceit as he would a viper that would suck the purest blood from his veins; he scorns the slightest approach to hypocrisy, living in sincerity and truth that God may be honored. If all who are seeking the pearl of great price, hoping to be shining lights in this world, would but kindle a flame of that perfect devotion to God—and through him to the neighbor—that has no stain of insincerity to mar its beauty, no selfishness to narrow its bounds, how soon would they communicate the spirit to others! It would pass from heart to heart like rays of light through crystal globules; then love, pure and sincere love, would be the watchword of every heart. No shadow of insincerity should darken our brow, no covert act or word of deceit should stain our lips or hearts, no cunning artifices should sully our souls, no Judas kiss should be pressed upon any lips. We are in the world, let us not be of the world. Lifting our royal standard, may we exemplify the life of Him who said, "I am the way, the truth, and the life."

Koresh, in the light of divine wisdom, gives us the truth and points out the way; but only through obedience to God's holy law can *we* live the life. This is not for ourselves alone, but for all who will seek the prize of immortality. Since love is the fulfilling of the law, in the name of our Shepherd let us, in the integrity of our souls, clasp each other's hands with all earnestness of purpose to strengthen the holy bond in sincerity and truth.—*Mary Everts Daniels*.

THE UNEMPLOYED.—What can be done to furnish the unemployed with means of getting bread, is a problem that is still being anxiously discussed, not only by the unemployed themselves, but by the rich property holders also. While we have private ownership of the earth and all means of production, these private earth owners are more than hard-hearted, if the situation does not worry them a little.

The unemployed have voted their willingness to take work of any kind even at \$1 a day. Under our present competitive system they must get enough to pay for food, fuel, clothing, and house rent, or the merchants and landlords will have the burden to carry. Thus competition is eating its own head off. It has not much longer to live.—*The Cincinnati*.

SHARP CUTS.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall.*

The President gets \$50,000 a year—to run the Government in the interest of Wall Street. It costs 50,000 workingmen \$1 each to foot the bill. Did you ever think of it?—*Chicago Sentinel.*

Without the slightest exaggeration, we may assert that, with very few exceptions, the city governments of the United States are the worst in Christendom—the most expensive, the most inefficient, and the most corrupt.—*Andrew D. White, in Ex.*

Anarchy only shows its head where despotism, tyranny, and unjust conditions prevail.—*Industrial News.*

How many ministers of the Gospel are there in Minneapolis who dare preach, from their pulpits, a sermon against usury?—*Union.*

Starvation riots are getting thicker and fiercer. Russia joins Pennsylvania. Kanawha valley miners pass resolutions not to protect property. Most of us are like the dwellers in Johnstown before the flood. The dam has always been strong enough to hold back the water; why should we fear?—*Cincinnatian.*

The papers say that the bankers and trusts showed "patriotism" in subscribing for Secretary Carlisle's bonds.

Yes, "patriotism" means love of one's country, and as the bankers and trusts now own the entire nation, they are "patriotic" when they take care of their own pocket.—*Cincinnatian.*

Under the management of the two old parties, the finances have been so low that the bonded debt of the United States has to be increased, tariff has to be increased, taxes have to be increased, in this time of peace and bounteous crops. With this kind of management, when in the name of common sense will they ever get out of debt?—*Kansas Commoner.*

Oh that our rulers would only reflect and see the great truth that the earth is the fecund mother of us all, rulers and ruled; that her bosom is the common refuge of all men; that the soil is the Creator's, but the fruits of soil and labor are man's, and so legislate that equity, justice, and fraternity might be the underlying principles of our Government! What a public blessing would result.—*A. Macready, in Tacoma Sun.*

The philosophy of the labor movement teaches us that the law of the common fatherhood and brotherhood that Christ proclaimed is the law of the wisest self-interest: that in mutual advancement, not in self-aggrandizement, is to be found the solution of the problem of how to abolish poverty, and that the organization of wage workers on the historic lines of more leisure and more wages will continue until methods and interests shall unite in maintaining, sustaining, and enlarging human happiness.—*Brauer Zeitung.*

How would it do to do away with money altogether and transact all business on the "barter" plan? It is true that this would destroy all competition in trade, but it would certainly have one good effect. It would certainly destroy all desire to get rich, and would effectually kill the "millionaire" craze, which is really at the bottom of all the woes of labor, these distressing and oppressive times. It would also have another good effect. It would completely eliminate the money question from the politics of the country.—*Texas Iconoclast.*

An instance of how the plutocrats work, is the purchasing, by Rockefeller, of a controlling interest in every iron mine in America. He did this at a price ridiculously small. The mine owners were cramped, financially, until they had to sell at any price—cramped for money which the plutocrats had cornered. When this was accomplished, the good Christian, Rockefeller, stepped up and took possession at his own price. Who could not afford to endow a university when the funds for the endowment have been wrung from the hands and stomachs of the unfortunate? A day of reckoning will come.—*Progressive Age.*

THE LATEST SPOKEN.

A SELFISH CIVILIZATION.—Even the dumbest minds are becoming convinced that there is something peculiar about our day; that the civilization of competition—a selfish civilization—has been tried in the balances of experience and is found wanting; that the more general the intelligence on that line, the sharper the competition between the classes whose selfish interests oppose each other; and that as iron sharpens iron, so the selfish energy of each class sharpens the opposing class, and makes ready for the great day of slaughter—the utter wreck of the present social structure.

It will probably be some twelve years or so future; but soon or later the masses will get thoroughly awake, the chains of reverence, true and false, will break, the fit leaders will arise, and the great revolution will be a fact.—*Zion's Watch Tower.*

NO COMPARISON.—Some people here think the Italians and some other European immigrants inferior to Americans, as a class. If they are, what but low wages made them so? Just think of it! Romans are Italians, and to be a Roman was once the greatest honor. But, by and by, the few, by cunning, accumulated the earnings of the many until a few hundred families possessed nearly all the wealth of Italy. From that time this noble race deteriorated. History repeats itself. The same causes will produce—are producing—the same effects here. Indeed, America already has more tenant farmers, more evictions, more tramps, and more paupers than any other country in earth, and soon will have a race of fallen people which we cannot, without shame, compare with Italians, unless the common people soon rise and swear that it shall not be so.—*Deadwood Weekly Independent.*

CHARITY.—Great wrongs are often covered up and hidden from the public gaze by what is termed *charity*. Unthinking, unreasoning people are thus led to believe that the rich man is the poor man's best friend when he contributes a few dollars toward giving employment to the starving unemployed. This is all a mistake. The spirit of Christian charity and love for his fellow men does not prompt the giver, or enter into the business at all. It is self-interest, self-protection, and protection of property that actuate him. He knows that when men become *hungry* they become desperate. A starving man is more to be feared than a wild beast. Take, then, a few thousand hungry men and let them loose in a city like this, and what is the result? Riot ensues, property is destroyed, plunder and open theft walk hand in hand, rich men's lives are endangered, arson and even murder are likely to follow. No wonder the rich men, seeing the danger that threatens, arouse themselves enough to raise a sum sufficient to give employment to these desperate men, and thus tide over and ward off the calamity for the present, at least. They do this in such a becoming manner, too. It is "sweet charity," "brotherly love," "humanitarianism"; heaven only knows what it isn't called, except the right thing, which is pure, unadulterated selfishness, fear, self-interest, and the protection of money bags.—*Pacific Coast Spiritualist.*

Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve., at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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